

# Megiddo Message

DEVOTED TO THE CAUSE OF CHRIST

Maintain The Spiritual Glow

STANDARD CHRISTIANS

FAITHFULNESS IN LITTLE THINGS

HYPOCRISY

THE SURE GUIDE

THE NIGHT WATCH

MEDITATIONS ON THE WORD

YOUR QUESTIONS ANSWERED

FREEDOM FROM FEAR

# Megiddo Message

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Kenneth E. Flowerday, Editor

A religious magazine, devoted to the cause of Christ and published for the dissemination of Bible truth alone. The MEGIDDO MESSAGE will

- Strengthen your faith in the Bible
- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

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## LETTERS

### Home Again

To all at the Mission:

It will be a week tonight since we started our homeward journey from the Mission and even though we have been very busy since our arrival, I think of our wonderful visit every day.

We want to thank each and every one for all the spiritual encouragement. We are in need of all the help that we can get to lift us above the world that is around us.

I miss being with you all very much but God knows what is best for our good and I am working to be content therewith.

Selma, Iowa

Mrs. V. T.

### Beautiful Humility!

Dear Maranatha Sisters,

Among the beautiful acts of Jesus recorded in the gospels shines that humble act of service when He washed the feet of His disciples.

This was to be their last night together, yet things were not right: each wanted to be the greatest. Yet this time shocked them more into humility.

We must escape the natural mind in replacing the humble and powerful teachings and acts of Jesus. Usually wrong was on the throne and right suffered. Jesus taught humility by means of His parable about the guest who was bidden to the feast (Luke 14: 7-11). Those who were willing to take the main seats may be humiliated in being asked to take lower seats when more honorable guests arrive, and those who take the lower seats are honored when they are asked to come forward.

It cannot be said of us: sit down lower, if we have already chosen for ourselves the lowest seat.

No man can humiliate you and clothe you with shame if you are already clothed with humility.

Chadron, Neb.

Mrs. M. M.

### Comfort in Loneliness

Dear Maranatha Sister,

Although alone, we are not alone, for we have His promise that He is with all those that love Him whole heartedly, and He will hear us too, as we render our prayers and songs to Him.

The many letters and kindnesses received from you folks make so much loneliness disappear and I have been strengthened many times by them.

Swift Current, Sask.

Mrs. B. D.

### Comforting Light

Dear Friend,

We feel the need to say something of our gratitude to our Megiddo friends.

How great a privilege to know that we are on solid rock. We are not able to express it to its real value but we feel within our hearts a wonderful comfort because we know the precious light that leads to life.

Windsor, Ont., Can. Mr. C. T.

# Maintain The Spiritual Glow

**I**N HIS sermon-letter to the Romans, that specialist of Christian analysis, Paul, recommended to his brethren a course of action essential to the character. "Instead of being moulded to this world, have your mind renewed, and so be transformed in nature, able to make out what the will of God is, namely, what is good and acceptable to Him and perfect."

To have our minds renewed is but another way of saying to be transformed in nature. The whole pith of the Bible teaching, whether Prophetic, or Apostolic, or the sayings of our Saviour Himself, can be summed up in one word: change. To be transformed is to be changed. Once changed, one develops new interests, new concerns, new attitudes, a new outlook on life, a new scale of values. And as matter is influenced largely by mind, it is imperative that we get our minds renewed.

One translation phrases Rom. 12:2, "You must not adopt the customs of the world, but by your new attitude of mind be transformed." Yes, we need a new attitude of mind. Getting the mind right is the first step in the Christian life, for as a man "thinketh in his heart, so is he." It is natural for us to be selfish, to put our own interests first. That attitude must be changed. It must be replaced by Christ's nobler approach: "It is more blessed to give than to receive." We are inclined to cater to the things that especially attract us, without any thought as to what effect their indulgence may have on our own spiritual life, or the reaction it might have on others. But the command is: "We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification." (Rom. 15:1, 2). The transformed mind puts first things first, it seeks first the kingdom of God and His righteousness. It forgets the things that are behind and presses ever on to new heights of holy living.

The changed mind has a new outlook on life. The things that once seemed so attractive: seeking pleasure in any way that may appeal to us, speaking the word that comes into our mind whether helpful or harmful, maintaining our private opinion even after it is clearly shown that we are in the wrong; no longer appeals. And whatever losses we may sustain, whether the friendship of people who once were dear to us, or of position, or of wealth and earthly possessions, or even our health—none of these things will matter if only we can gain endless life and glory in the world to come. Then, as the result of this changed mind we will have a new sense of value. The loss of the things that once seemed such substantial gain to us, we will count as a trivial matter; and obtaining the things the unrenewed mind counted as worthless, we will count our richest gain.

## Formula for a Renewed Mind

Colossians 3:10 gives the formula for the renewed mind. We must have our mind renewed in exact knowledge. But how are you going to have it renewed unless you read, or have someone read to you? You might be

blind and would have to have someone read to you, but even so you could remember what you heard. "And have put on the new man, which is renewed in knowledge after the image of him that created him." (Col. 3:10). You can see the necessity of it. You cannot be reading all the time, but read and remember what you read. You might be very busy on a given day, but you could read a little and be governed by what you read. Suppose in the morning you read James 1:4, "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing"; or remembered it, if you already knew the words, no matter what happened through the day it would have a wonderful influence over your life. Just remember that command, we need it constantly. If we are on the farm or in business, or whatever happens: remember James 1:4. If someone is hateful in your home, or if someone is stubborn, there is not a testimony you could remember to greater advantage. That is what is meant by having your mind renewed in knowledge. In place of being cross, stubborn and hateful, crucify it.

So it is with all that is evil. Suppose you think of Ps. 37:8 and remember it all day long, "Cease from anger, and forsake wrath: fret not thyself in any wise to do evil," that will be a big help. If tempted to get angry or think something wrong, curb it. Then there is need for speech control. "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body," says James 3:6. Think of that testimony, that will help us to put the bridle on throughout the day and have our minds renewed in God's knowledge. Think of II Cor. 10:5, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." What a splendid testimony to think of during the day! You can work with your hands, be busy, but let this principle rule and govern you. The first thing you know your thoughts will be far away on something not to the glory of God or something not upbuilding. Here is the Christian duty in a nutshell: Replace every evil thought with a good thought. It is the end result of maintaining the spiritual glow.

## God's Evolution—of the Mind

You see the way to life eternal is a way of progression, it is true evolution, God's evolution. With man's evolution he is born into the world, gains some knowledge and soon begins going downward, it all ends in the tomb. Not a scientist in the world can disprove this thesis. All ends in death and oblivion. Jesus is a perfect example of God's evolution. "Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8); and now is seated in His Father's throne. But He had to learn to obey. He wanted to start out when twelve years old. He lingered behind, and when His mother found Him He said: "Wist ye not that I must be about my Father's business?" But it was not time for Him to be about His Father's business, His



business was to obey His parents. He had to be disciplined, had first to learn to rule Himself. Jesus was tempted in all points as we are yet without sin. He never fell in the same pitfall twice, yet He had to learn to resist the temptation. His life taken by wicked men, He was laid in the tomb and raised again a victor over death and the grave.

That is God's evolution, it is a survival of the fittest. First by obedience and discipline; by learning to obey; by laying aside the weights and besetting sins, He left us an example that we should follow in His steps. Now if we do this, though we may fall asleep—as Abraham and Paul fell asleep—it does not matter, that does not stop our evolution, “for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life.” There will be a survival of every man and woman who will have their minds renewed in God's knowledge and put away the evil. It is plain and simple, God's plan is clearly defined, and Christ is an example of His wonderful evolution.

Moffatt's translation of Rom. 12:2 reads, “Instead of being moulded to this world, have your mind renewed, and so be transformed in nature,”—transformed, made over—“able to make out what the will of God is, namely, what is good and acceptable to him and perfect.” Follow that which is good and acceptable to God; we cannot be governed by our own thoughts, what we think is good for us, but what God says is good for us.

“In virtue of my office, I tell everyone of your number who is self-important, that he is not to think more of himself than he ought to think.” We naturally are self-important, that is, we think we know how to direct ourselves, but the Prophet Jeremiah said: “O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.” We of ourselves do not know how to proceed with God's evolution, hence the Apostle said: Do not think too much of yourselves, do not think you know how to manage your own affairs: but what you ought to think is, How much I need guidance. The failure of the world as a whole is that they have followed their own way.

#### The Sane View Advised

Then Paul continues: “I tell every one of your number who is self-important, that he is not to think more of himself than he ought to think; he must take a sane view of himself, corresponding to the degree of faith which God has assigned to each.” We should learn to judge ourselves by our accomplishments in the divine life. That is the trouble with many in business, they think they can go ahead and do this and that, yet they are a failure because they go into something they are not capable of. So do not think more of yourself than you ought to think either in temporal matters or spiritual, and especially the spiritual. There is no more vivid sign of the presence of the spiritual glow.

In our body we have a number of members, and the members have not all the same function. Do not think we can do something we cannot do, be satisfied to do what we can do. But if we cannot do a thing, let us be content, let us not be jealous because someone can exceed our qualifications. But to those who can accomplish much the warning comes, “do not cherish exaggerated ideas of

your importance. We like to see people intelligent and capable, but the danger so often is, they may get too high opinion of self.

Our talents differ with the grace that is given us; if the talent is that of prophecy, let us employ it in proportion to our faith. Remember they had the gift of prophecy in Paul's day. All we now have is the power to proclaim what they prophesied. “If it is practical service, let us mind our service.” Do not grieve over the humble position in which your lot is cast in this brief life. If we use these to God's glory we will gain a higher and grander place in the future life. Where do we reach anybody who is noble by birth? Very few we could ever reach with God's plan of salvation, they get proud, exalted and lifted up.

Then Paul continues: “If it is practical service, let us mind our service; the teacher must mind his teaching, the speaker his words of counsel; the contributor must be liberal, the superintendent must be in earnest, the sick visitor must be cheerful.” Oh, yes, do not get down on Blue Avenue because you have some physical malady, because life hangs in the balance, it will not make your situation any better, only worse. Do not get blue because life is ebbing, because you have aches and pains, or you will go right down hill. It was a good motto I saw in a doctor's office, “Don't Worry.” No, don't think you are going to die this minute. Many times people think they are going to die when they are a long way from it. Keep the prize in mind. As age creeps on we will have more ills and aches and pains and we should expect it, we are mortal and corruptible. It makes us realize more what life immortal will be, to have a heart that will never give out. Be cheerful, Paul says, be content with your lot, do not get blue over it. If we lose money be content, it may be a good thing for us, we will have to learn to be more saving. It all helps to keep the fires of the Spirit burning.

#### Important Steps in Christian Progress

“Let your love be a real thing,”—do not pretend to be doing a thing you are not doing—“Let your love be a real thing, with a loathing for evil and a bent for what is good.” King James reads, “Abhor that which is evil; cleave to that which is good.” Moffatt translates it, “Let your love be a real thing, with a loathing for evil and a bent for what is good.” I tell you if we loathe the ways of the flesh, the natural mind we will have a bent for what is good. Cleave to that which is good, love the good and abhor the evil. “Put affection into your love for the brotherhood; be forward to honor one another; never let your zeal flag,”—oh, no, be zealous always in a good thing. I would think the world would lose their zeal when they see so much of their effort they are making for the betterment of mankind failing. You would think they would give up, but oh, no.

Well in our lesson we read “Put affection into your love for the brotherhood; be forward to honor one another; never let your zeal flag”; there is so much to give zeal—“maintain the spiritual glow; serve the Lord”; have an earnest spirit working against the forces of evil, in ourselves, and then wherever the evil may be. Serve the Lord in place of serving self. “Let your hope be a joy to you,” hope of something, of a real kingdom on the earth after Christ comes—“Be steadfast in trouble attend to prayer,”—do not forget your petition to God,

to thank Him for His mercy and blessings surrounding us, and protection against the time of trouble—"contribute to needy saints, make a practice of hospitality." Look at what trouble people are in and here we are, how wonderfully the Lord has blest us. We are to distribute to the necessity of the saints, make a practice of hospitality without grudging, says Paul. "Bless those who make a practice of persecuting you; bless them instead of cursing them." We wish them a blessing in place of a curse, but like Paul, we would not ask for a blessing only as they reform; we would do like Stephen did with Paul. Paul stood there holding their clothes and Stephen prayed that this sin would not be laid to their charge. Paul was there and Stephen knew he would repent. We could not pray for those who would continue on in sin and iniquity. There was Jesus, He only asked God's blessing on those whom He saw would be worthy. We have not Holy Spirit power like Jesus or Paul had but we do ask God's blessing to flow out to any who will repent and turn from their evil ways.

"Keep in harmony with one another; instead of being ambitious, associate with humble folk; never be self-conceited."

I am going to read a few verses now in King James, 17th verse: "Recompence to no man evil for evil. Provide things honest in the sight of all men." It would seem we would all realize that. There is so much dishonesty; many are not thinking of honesty or principle. Watch that you are right to the mark, doing the things God commands, honest in everything. "If it be possible, as much as lieth in you, live peaceably with all men." On our part we try to live peaceably. Sometimes, like David said, "I am for peace, but when I speak they are for war." We can get along with people if we just control our tongue. We do not have to tell the world all about what they are doing, we are not duty bound to tell them. If we just keep on our guard and answer cross angry words with kind words that is the best thing we can do. As much as lieth in us live peaceably with all men.

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." Ah, vengeance is His. How many people are so full of wanting retaliation now, they cannot bide the Lord's time. It was this very feeling that caused them to want eternal torment. I do not see how the human heart could become so wicked and depraved. I do not begrudge them what they get, I know I am getting more happiness and peace than they could, so let them have all they can. "Vengeance is mine," says the Almighty, He can know, He can read the human heart.

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink:"—what is the first thing in that command? "Blessed are they which do hunger and thirst after righteousness for they shall be filled." You cannot feed everybody that is literally hungry, you would not have anything left for yourself. We make a practice, if anyone comes to the door and is hungry, to try to give them some food. But the real command is: if they "hunger and thirst after righteousness to feed them—if hungry for the bread of heaven. Of course, no person can live without natural food. We must feed those who are literally hungry, but the important hunger that might otherwise go uncared for is that which can be satisfied only with the bread of life—the manna from heaven,

which is His Word.

Oh, that last verse of Rom. 12: "Be not overcome of evil,"—oh, do not be overcome of evil. We are surrounded by it on all sides. We have enough evil in ourselves naturally, to resist, and are surrounded by it on all sides tempting us into things that are not right. Hence the timeliness of the warning, "Be not overcome of evil, but overcome evil with good," that is if we want something better than this life. If we are satisfied with the husks that the world feed on, we can let the evil overcome us, but then we are not happy even in this life if we do that. The more evil we resist, the happier we become.

#### Maintain The Spiritual Glow Amid Crises

Some verses in Romans 13 are very striking, still advising us how to keep the spirit fires burning. The Apostle tells us to pay taxes and pay them honestly. It seems sometimes that they are quite a burden. They get higher and higher, but then he says you pay them; it is all right. "Every subject must obey the government authorities, for no authority exists apart from God; the existing authorities have been constituted by God. Hence anyone who resists authority is opposing the divine order, and the opposition will bring judgment on themselves." Then he says in the 11th verse (Moffatt's trans.): "And then you know what this Crisis means, you know it is high time to waken up; for salvation is nearer to us now than when we first believed." Paul is talking about our time. It was not near in his time. When he talks of the day of our Lord in Thessalonians 2, he says it will not come until after a "falling away." "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed." They all fell away from the truth during the long night of darkness. But when he is talking to us in Rom. 13 he says, "You know what this Crisis means, you know it is high time to waken up; for salvation is nearer to us now than when we first believed." We are in a critical time in the world's history, and a crisis exists among ourselves. It is the time Christ will bring salvation. "It is far on in the night, the day is almost here." King James reads, "The night is far spent, the day is at hand." Moffatt has the same idea, "It is far on in the night, the day is almost here." The dark night was yet at a distance in Paul's day.

You know this Bible does not just tell of one day or time, it spans the ages. Like history, it will go away back centuries of time and then come down and tell something that applies to a later day. The writers of the Bible, inspired men, could not only go away back in the past, but could reach forward to the yet distant future and tell us what was going to happen. Hence speaking of our time Paul could say: "It is far on in the night, the day is almost here." We are represented as living in this night of darkness. The day will be when Christ, the Sun of righteousness comes. "So let us drop the deeds of darkness and put on the armor of the light." If ever there was a time when the night was far in the past and the day almost here, and we needed to put on the armor of light, it is now.

"Let us live decorously as in the open light of day"—not hide away any evil deed, not commit some secret sin that nobody knows about. Let us live as in the open light, not hide away and deceive, but bring our conduct and actions to the open light of day. "Let us live decorously

as in the open light of day—no revelry or bouts or drinking, no debauchery or sensuality—these wild evils the world is indulging in, no more sensuality, no immoral acts, no immoral deeds, no immoral conduct, no; walk as children of light if you want to gain the blessings that are drawing near. “No more quarreling or jealousy.” Oh jealousy, one is preferred above another, even in families jealousy comes in. If you have not seen it I have. One child is preferred above another, one is trusted more and jealousy will come in. Oh, jealousy is as cruel as the grave. One can speak better or sing better, perhaps, or something else, and jealousy comes in. Oh, have no jealousy.

#### The Character of Jesus Christ—to be Put On

King James says in the 14th verse, “But put ye on the Lord Jesus Christ.” Moffatt translates it better: “No, put on the character of the Lord Jesus Christ,”—put on what? The character of the Lord Jesus Christ. That is the thing to put on, the characteristics of the Lord Jesus, He did not allow jealousy to rule, He ruled and conquered it, got the best of it. He speaks plainly, “Put on the character of the Lord Jesus Christ, and never think how to gratify the cravings of the flesh.” If you want eternal life, and that is what we claim to be here for, never think how to gratify the cravings of the natural mind. “Let us be Christ’s men *from head to foot*” as in Phillips Translation “and give the flesh no chance to have its fling.” Put away sensuality, all immodesty, all evil thoughts. He is talking about the time when the night is far spent. He is talking about the time when they will be preparing for war and beating their plowshares into swords, and their pruninghooks into spears. And at the same time they will be crying peace, peace, when the final stroke will come. Now is the time to put on the character of the Lord Jesus Christ. Never think how to gratify the cravings of the flesh. There is no time for the flesh to have its fling. Peter said the time past of our life should suffice us to have wrought the will of the Gentiles. We have been gratifying the flesh, trying to see how much we could get out of this life. Now if we want eternal life we must change over to a new way of living.

In no other age were God’s people so favored as we are. No other people lived so near to the close of man’s age of misrule, and at the very threshold of God’s greater day for the earth and mankind. Let us develop the spiritual glow, and keep the spirit fires brightly burning through every situation in life, whether storms or clear sailing. Let us never let our zeal flag but be steadfast to the end, knowing that our labor in the Lord cannot be in vain.

May God help us to thus do, is my prayer.

#### KINDNESS

It requires neither wealth, education, nor station to be agreeable and kind; it pays in satisfaction a better dividend than does a bank. Some suppose that kindness is a form of weakness and should be used only by women; that it is not a manly attribute, one which, if used at all by men, only in very small doses. They think to be manly and dignified they must be disagreeable, stern, and important.—*Selected.*

## Standard Christians

**W**ITHOUT a doubt happiness is the goal of us all, and yet how prone we are to go out of our way in search of it, when it is right within our reach if we would but grasp it. After all, it seems that happiness is merely a matter of intelligent thinking and planning.

For instance, when one worries or frets over trivial things, complains about his lot in life, or is always grumbling about his condition or the conditions about him, or carries about in his heart a revengeful spirit, he is not intelligent. And in this condition, how could he expect to be happy?

When we use our intelligence and inform ourselves to such an extent that all uncertainty and doubt have been removed as to what the future destiny of the “new man” will be, our “happiness stock” advances at least 50 per cent. And as we apply ourselves to the rules and regulations given in God’s Guidebook, our happiness and pleasure constantly increase. And when we are able to say with Jesus, “I have finished the work thou gavest me to do,” then we shall have reached the 100 per cent mark. as Jesus promised that all who would give up their own ways and follow Him should receive an hundredfold in this life and in the world to come, eternal life.

Idle and shiftless people are never happy, even in the natural. And it is the same in the spiritual; if we are not diligent in the work of the Lord, we cannot be happy. No wonder the Apostle admonishes us to redeem the time for the days are evil; and our Master said, “If ye know these things happy are ye if ye do them.”

“Happy are they who hold to the right, who do their duty at all times.” That does not mean that we can be working in the vineyard of the Lord spasmodically, first all up in zeal, and then all down and discouraged. But it says that if we would be happy we must do our duty at all times. And Paul confirms that statement by saying that “glory, honor, immortality and eternal life” come only “by patient *continuance* in well doing.”

In other words, we must be standard Christians, stable, steady, and steadfast. The Almighty has made the groove in which we must travel, and we must shape ourselves to that groove. We cannot make our own standard in the least degree. And we must remember that if we ever attain to this wonderful goal, we must constantly have our faith increased, must utilize every ounce of zeal that we possess every moment of time, and go every foot of the way. Then we shall hear the sweetest words that man has ever heard: “Enter thou into the joys of thy Lord.”

God’s drama of life is a divine plan,

On Truth’s great stage each man must enter,  
And play his part as God commands;

On success his whole thought must center,  
For thoughts unjust are thoughts that must  
Rebound on us some future day;

In God we should unceasingly trust

Know the power of thought in Life’s Great Play.

—*Sel. and alt.*





## Faithfulness In Little Things

AN OLD-FASHIONED STORY



"IS MR. HARRIS IN?" inquired a plainly, but neatly dressed boy, twelve or thirteen years of age, of a clerk, as he stood by the counter of a large bookstore.

The clerk regarded the boy with a haughty look, and answered: "Mr. Harris is in; but he is engaged."

The boy looked at the clerk hesitatingly, and then said: "If he is not particularly engaged, I would like to see him."

"If you have any business to transact, I can attend to it," replied the clerk. "Mr. Harris cannot be troubled with boys like you."

"What is this, Mr. Morley?" said a pleasant-looking man, stepping up to the clerk; "what does the boy want?"

"He insisted on seeing you, though I told him you were engaged," returned the clerk, a little abashed by the manner of his employer.

"And what do you wish to see me about, my lad?" inquired Mr. Harris, kindly.

The boy raised his eyes and, meeting the scornful glance of the clerk, said timidly: "I wish you to look at the bill of some books which I bought here, about three months ago. There is a mistake in it, which I wish to correct."

"Ah, my boy, I see," replied Mr. Harris; "you have overpaid us, I suppose!"

"No, sir," answered the boy. "On the contrary, I purchased some books which are not charged in the bill, and I have called to pay for them."

Mr. Harris looked at the boy earnestly for a moment, and then asked: "When did you discover this mistake?"

"Not until I reached home," replied the lad. "When I paid for the books I was in a great hurry, fearing the boat would leave before I could reach it, and I did not examine the bill."

"Why did you not return before, and rectify the mistake?" asked the gentleman, in a tone slightly altered.

"Because, sir, I live some distance from the city, and have not been able to return till now."

"My dear boy," said Mr. Harris, "you have given me great pleasure. In a long life of mercantile business, I have never met with an instance of this kind before. You have acted nobly and deserve a recompense."

"I ask no recompense," returned the boy. "I have done nothing but my duty—a simple act of justice, and that deserves no reward, but itself."

"May I ask who taught you such noble principles?" inquired Mr. Harris.

"My mother," answered the boy, bursting into tears.

"Blessed is the child who has such a mother," said Mr. Harris, "and blessed is the mother of such a child. Be

faithful to her teachings, my dear boy, and you will be the staff of her declining years."

"Alas, sir," said the boy, "my mother is dead! It was her sickness and death which prevented me from coming here before."

"What is your name?" inquired Mr. Harris.

"Edward Delong."

"Have you a father living?"

"No, sir. My father died when I was an infant."

"Where do you reside?"

"In the town of Linwood, about fifty miles from this city."

"Well, my boy, what are the books which were forgotten?"

"Tacitus and a Latin Dictionary."

"Let me see the bill. Ha! signed by A. C. Morley. I will see to that. Here, Mr. Morley!" called Mr. Harris; but the clerk was busily engaged in waiting on a customer at the opposite side of the store, bowing and smiling in the most attentive manner.

"Edward," continued Mr. Harris, "I am not going to reward you for what you have done; but I wish to manifest my approbation of your conduct in such a manner as to make you remember the wise and excellent precepts of your departed mother. Select from my store any ten books you choose, which, in addition to the two you had before, shall be a present to you; and henceforth, as now, my boy, remember and not 'despise the day of small things.' If ever you need a friend, call on me, and I will assist you."

The grateful boy thanked his kind benefactor, and, with tears in his eyes, bowed and left the store.

Edward Delong wished for knowledge and, though the scanty means left him by his mother could hardly satisfy his desire, by diligence and economy he had advanced far beyond most boys of his age. By working nights and mornings for a neighbor, he had amassed what seemed to him a large sum of money, and this was expended in books.

Edward's home was now with a man who regarded money as the chief end and aim of life, and severe and constant physical labor as the only means of obtaining that end. For two years Edward struggled with his hopeless condition toiling early and late to obtain a livelihood.

Edward now resolved to go to the city, to seek some employment, better adapted to promote his education. He entered the same store where he purchased the books, and inquired for Mr. Harris.

"He is engaged," replied the polite clerk. "If you will wait a moment, he will be at liberty."

"Did you wish to see me?" asked Mr. Harris of the boy, whose thoughts were so intense that he had not noticed the approach of his friend.

"Mr. Harris!" exclaimed Edward, and it was all he could say. For the remembrance of past favors bestowed on him by his kind benefactor, so filled his heart with gratitude, that further utterance was denied.

"My noble Edward!" said the old gentleman. "And so you needed a friend. Well, you shall have one."

Five years from that time, Edward Delong was the confidential clerk of Mr. Harris, and, in three more, a partner in the firm. The integrity of purpose, which first won the regard of his benefactor, was his guide in after life. Prosperity crowned his efforts, and happiness blessed his heart,—the never-failing result of *faithfulness in little things*.

. . . . .

Have you enjoyed this old-fashioned story, boys and girls? You have? I am so glad. You know there is a true Christian principle written into it that is absolutely necessary for us to build into our characters if we want to be real followers of Jesus Christ. You remember He gave His disciples a parable on honesty—true honesty—once, in which He told them:

"The man who is faithful in the little things will be faithful in the big things, and the man who cheats in the little things will cheat in the big things too."

So let us remember Edward and build in this fine rule of conduct just as he did.

## Hypocrisy

LET US ASK ourselves seriously and honestly, "What do I believe, after all? What manner of man am I?"

What sort of a show would I make if the brethren around me knew my heart and all of my secret thoughts? What sort of a show do I already make in the sight of the Almighty God?" Oh, the poor soul, though it may fool people and even itself, it will not fool God!

There is no folly in life so great as to be a hypocrite. He is hated by the world for seeming to be a Christian; he is hated by God for not being one. He desires more to *seem* good than to *be* so, while the true Christian desires more to be so than to seem so. The hypocrite studies more to enter into religion than that religion should enter into him. He is zealous in little things but cold and remiss in the most important. He is saint by pretension, but satan in intention. He testifies, he worships only to answer his own purpose. And what does God say of such? Job 20: 4, 5, "Knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?"

Men are afraid of slight outward acts which will injure them in the eyes of others, while they are heedless of the damnation which throbs within their souls in hatreds, and jealousies, and envyings. They are more troubled by the outburst of a sinful disposition than by the disposition itself. It is not the evil, but its reflection (which their fellowmen can behold) that they dread. It is the love of approbation and not the conscience that enacts

the part of a moral sense in this case. The actual truth is: if a man covet, he steals. If a man have murderous hate, he murders. If a man brood dishonest thoughts, he is a knave. If a man harbor sharp and bitter jealousies, envies, hatreds, though he never express them by his tongue or shape them by his hand, they stain his real character. And the man himself is as much injured by the cherished thoughts of evil in his own soul as by the open commission of it, and sometimes even more, for evil brought out ceases to disguise itself and appears as hideous as it is. But evil that lurks and glances through the soul avoids analysis and evades detection. How wise was the Psalmist, who earnestly petitioned, "Cleanse thou me from secret sins".

There are many whose thoughts, if suddenly developed into acts, visible to the eye, should cause them to run from themselves, as men in earthquakes run from the fiery gapings of the ground.

Pretension! profession! How haughtily they stride, hand in hand. They sing the hymns of praise and utter aloud, to be heard of men, the prayers which they ought to breathe in silent and childlike confidence into the ear of the listening and loving Father.

So very much religion of today is a show-bubble. Pride is her handmaid, and selfishness her leader. In the world we might expect to see hypocrisy, *but true religion is above the world*. It has a world of its own. It is built on substance. Poorly will hypocrisy pass at the bar of God. No coin but the true one passes there. No gilding will hide the shallowness of a false soul. No tawdry displays will avail that eye whose glance, like a sword, pierces to the heart. All will be open then!

The Judge in His majesty soon will appear;

Our eyes will behold Him,

His voice we shall hear;

We shall live in His presence,

Or wither and die;

No chance to dissemble, 'neath His all-searching eye.

Up! and be ready, the day draweth near,

The Judge in His majesty soon will appear;

Gird on the whole armor, be valiant and strong,

Keep your eye on the Kingdom as you're marching along.

## The Point of View

Trouble has a way of coming

Big end first;

Viewed approaching then you've seen it

At its worst.

Once surmounted straight it waxes

Ever small,

And it tapers till there's nothing

Left at all!

So, whene'er a difficulty

May impend,

Just remember you are facing

The big end;

And that looking back upon it

Like as not

You will marvel at beholding

Just a dot!



## The Sure Guide

**A**N HONEST traveler on his way home, having to pass through a lonely forest, loses his way. Bewildered, he knows not which way to turn. Now he goes forward, now backward. Then after wandering about for some time finds himself where he first starts from. He is discouraged; he listens, hoping to catch from the whispering winds some tidings of companionship or safety. 'Tis all in vain. Thick mists now gather beneath the leafy canopy. The shadows of evening prevail, and night wraps the earth in her mantle of pitchy darkness. He gropes his way with fear and trembling; he becomes exhausted; hopeless and overcome, at last he sinks on the wet ground. For a while he muses. A thought strikes him—he has a compass. Why, oh, why did he not use it? Now he strikes a light and looks with intense interest on his new found guide. Hope now wells up in his bosom; he will again see his beloved home. Doubt and fear are thrown to the winds, and he springs up to pursue his journey.

As he moves forward with a light in one hand and a compass in the other, several persons, attracted by the light, rush toward him and proffer their assistance. One pointing out an opening to the left, roomy and level withal, with many fair speeches and much earnestness, presses him to take it. Another, pointing to the right, in a very confident manner, urges him to take that. It is smoother and less obstructed than the way ahead. The traveler, honest in his purpose of finding home, and relying upon his compass, rejects all their offers of advice. He trims his lamp afresh, looks again at his guide, and following implicitly the way it directs, he gets out of the woods and arrives home in peace.

We now take the position that the lonely forest denotes this present evil world. The traveler is a man anxious to receive for himself a home. He finds he must travel this strait and narrow way, this path of righteousness. But at times he wanders off this strait and narrow path, and finds himself in the crooked paths spoken of in Isa. 59: 8. He had failed to follow this Compass of Truth, the Holy Bible, the light as recorded in Ps. 119: 105: "Thy word is a lamp unto my feet and a light unto my path." The false guides are these deceitful directors and the false doctrines that abound in the world and are trying to lure astray. The world is dark and cold, the darkness of ignorance and the shadows of death prevail. Darkness has covered the earth and gross darkness the minds of the people. Everywhere snares and pitfalls abound; dangers, pain and death.

He has in his possession the Compass, but has failed to use it. He has listened to the false guides. They tell him, "Do the best you can. There are many paths, but they all lead into the City. Just have faith and you will be all right. Jesus paid the debt you owe." But governed by reason he exclaims, "I have a Compass that will point me to the true way. Why have I not used it?" He reads Jer. 10: 23: "It is not in man that walketh to direct his steps." Something must be wrong! This does not sound like "do the best you can," and again he consults the Guide Book. Jesus says, "Enter ye in at the strait gate: for strait is the gate and narrow is the way,

which leadeth unto life." James adds, "Faith without works is dead." And Peter says "Christ suffered, leaving us an example that we should follow his steps," and as He died to sin we must do likewise. Paul admonishes, Rom. 8: 6, 7, "For to be carnally minded is death; but to be spiritually minded is life and peace"; and as we recall that our traveler wanted to arrive in peace, so now he is on the right road.

The Psalmist declared, "Great peace have they which love thy law and nothing shall offend them." And Isaiah completes the story in ch. 32: 17, 18: "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

What a reward will be ours if we will but follow the sure Guide!

## The Night Watch

The watch is set, the Master leaves  
His chosen ones. His spirit grieves.  
He goes alone to pray for strength  
To bravely face, whate'er its length,  
The great ordeal. He bids them, "Be  
Alert, I will return to thee;  
So watch and pray, one hour."

In sorrow He returns to find  
The watch asleep. With voice so kind,  
In stern rebuke He wakes the guard  
And says, "Think thou the vigil hard?  
And sleepest at a time like this,  
When I shall be betrayed by kiss?  
Canst thou not watch one hour?"

Again our Lord has gone away;  
Again a charge to those who stay—  
Awaiting His return—is giv'n,  
The while He tarries there in Heav'n.  
He said, "I'll surely come again;  
Ye shall not look for me in vain.  
So watch each passing hour."

Think you His voice will be less stern  
If when, upon our Lord's return,  
No "Welcome Home" falls on His ear;  
No shining countenances cheer  
The One who comes with blessings rare?  
For faithful ones, who waiting here,  
Should watch through night's long hour.

Oh, waken! Gird thine armor on!  
The watch is short, the rising Sun  
Will soon appear. We know not when  
The Son of man shall come again.  
But ready be, 'twill not be long;  
And sleep not, but with righteous throng  
Keep watch throughout the hour.

—Contributed.

# Meditations

## On the Word

*"Flee also youthful lusts but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (II Timothy 2: 22).*

Goodspeed's rendering of the beginning of this passage is, "Fly from the cravings of youth." We would conclude that youthful cravings are not desirable, since the indicated motion in reference to such cravings is "fly from" or "flee."

You and I are not unfamiliar with the deplorable condition of today's youth and, although we would rather not admit it, we quake at the thought of tomorrow's men. Statistics show an increase in juvenile delinquency which almost alarms us. We can hardly believe that a great portion of the worst crimes and most serious offenses are committed by children under the age of eighteen years. The condition has become so critical in this city that an organized group of young people has arisen to "tackle the juvenile delinquency problem." They concluded that the youth problem is a grown-ups' problem and that there is an urgent need to stimulate an awakening in parents. While mothers go out to earn extra wages, their young children run wild in pursuit of whatsoever cravings they desire.

Youth, believing it is realistic, sows its wild oats and awakes too late to the fact that this is a world of reality: he that sows wickedness shall reap the same. Youth rides in the saddle. Youth rejoices and is blithe in the flower of age; youth follows its own desires but in later years repents with bitter lamentation upon realizing its inability to travel the Desire Road in quest of the City of Success. Having reached maturer years, man learns in the school of experience the eternal lesson that the cravings of youth can not be curbed too soon. Thus, throughout his earthly career, he endeavors to control those desires which should have been mastered in youth.

We have often heard an expression of appreciation by one who has received discipline and restraint in youth. On the contrary are the words of regret voiced by those who have been without this important youthful training. Evidently the existing condition in youth can be traced directly to lack of parental training; hence, it is for the parents to apply the remedy as prescribed by Paul in our verse under consideration and impress upon the child the need to "fly from the cravings of youth, and go in pursuit of uprightness, faith, love and peace, in company with those who call upon the Lord with pure hearts." The child is without knowledge, and left to himself will fall into many foolish and hurtful lusts; thus careful and wise guidance in the good and the right way is necessary. Parents, arise to your duty!

And now let us consider youthful cravings in other varied forms. With a little observation we note that youth is bent on having its own way and is incapable of accepting advice; self-complacency, self-conceit, self-esteem, and self-exaltation are prominent characteristics of youth. This frequent occurrence of self is a sign of immaturity

and, whether in young or old, demonstrates that the individual is not yet free from youthful cravings. Self must diminish until the perfect standard is reached: "None of self and all of Thee."

Upon hearing sound religious doctrine, which in every instance contains a "Thus saith the Lord," do we accept it as Truth or do we continue to content ourselves with the doctrine of man? This is another opportunity to flee youthful lusts, and with our better judgment enthroned we shall consent to the wholesome words of Truth.

Having arrived safely at the point where we are willing to crucify youthful lusts concerning the doctrine, let us consider our practical walk. For what shall it profit to have the Truth in possession without adhering to the principles thereof? The last of our verse gives in a few words the governing law of conduct, telling what to follow and also in whose company. "Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

In order to follow righteousness, one must be free from wrong or sin, and walk in all the commandments and ordinances of the Lord blameless. This perfect state is well defined by Paul in Ephesians 5: 25, 26. It is necessary to be sanctified and cleansed with the washing of water by the word, not having spot or wrinkle or any such thing, that we might be holy and without blemish. Righteous are they who pass successfully through and beyond the great tribulation. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

Faith is the second virtue named. It is classified by Paul as the most essential of the armor of God. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." From the writings of our esteemed founder we learn that a lack of faith is the greatest hindrance to progress in the divine life. And the beloved Apostle declared faith to be the victory that overcomes the world.

Having wrought righteousness and obtained faith we must follow after charity or the love of God, which is to keep His commandments. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." "Have fervent charity among yourselves, for charity shall cover the multitude of sins."

When this condition is reached we shall know and experience that great peace which passeth understanding, peace with God and with every God-fearing man and woman. This peace, like a glorious river, will ever onward go: "perfect, yet floweth fuller each day; perfect, yet groweth deeper alway."

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Life is a school that never lets out until the final day of graduation.

# Your Questions Answered

**BIBLICAL PERSONAL CURRENT**



Do you have a question? Personal replies to Biblical questions will be sent to any correspondent, and counsel will be offered on problems pertaining to the spiritual life. The MEGIDDO MESSAGE will publish only the most helpful discussions for the benefit of other readers. No names shall be mentioned.

**Please explain I Peter 3: 18 where it says, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."**

Moffatts' translation reads, "Christ himself died for sins, once for all, a just man for unjust men that he might bring us near to God." Christ died once for sins, or died unto sin once as an example to us, as we read in I Pet. 2: 21, "Christ also suffered for us, leaving us an example, that ye should follow in his steps" (Rom. 6: 10, 11). This definitely states that we also are to die to sin as He our example died to sin.

**Please explain I Peter 4: 6, "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."**

For this cause was the gospel preached also to them that are "dead." The dead here refers to men and women who have died a natural death, and are now in their graves awaiting the resurrection and judgment, as Abraham, Sarah, Noah and others.

**"Do you believe when an infant dies, it will remain an infant in heaven? I have a brother who died at 3 or 4 months, and another that was 38 at death. Is there any difference in age and size in heaven?"**

The Bible does not teach that anyone goes to heaven at death. Matt. 5: 5 says, "Blessed are the meek, for they shall inherit the *earth*." Psa. 37: 9, "For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the *earth*." Read also Psa. 37: 29, Isa. 60: 21 and Rev. 5: 10. When Christ comes the second time, there will be a resurrection of the dead of those who are under covenant with God, then those who are judged faithful at the Judgment before Christ shall inherit the earth, and will reign as kings and priests over earth's inhabitants. Inasmuch as little children or infants are not capable of discerning between good and evil they are not responsible for what they have or have not done. They are neither consigned to punishment nor taken to glory. They are not subject to a resurrection and judgment. Parents who have lost little children often find this principle hard to accept, but the tender mercy of our heavenly Father permits them dreamless sleep, their being without law (Rom. 2: 11). Salvation is a boon to be earned; it is promised to the overcomers of evil (Rom. 12: 21; Rev. 21: 7). Knowledge is fundamental (II Pet. 1: 2, 3). Infants and children, being of tender years and insufficient understanding, are without promise or punishment.

**Please explain the meaning of the seven seals of Revelation.**

The opening of the seven seals are the judgments of God upon the wicked, and the blessings to the people of God at Christ's second coming. When the voice will go forth, "Fear God, and give glory to him; for the hour of his May 16, 1959

judgment is come" (Rev. 14: 7). The time will extend through the Millennium, and also through the "little season," or 20 years at the end of the 1,000 years (Rev. 8: 1), when the subjects of the Kingdom will be given immortality, and the earth will roll forth from the hand of the Almighty and become a part of heaven.

**Some friends of mine tell me the Yellow Race will at some future date rule the earth. Do you find anything in the Bible to prove this?**

We know of no prophecy in the Bible to prove that the yellow race will rule the earth at some future date. The sovereignty of the earth is promised to Christ and the saints forever. See Dan. 7: 27; Rev. 5: 9, 10; 11: 15.

**Why do you say Paul was the twelfth Apostle, when we read in Acts 1: 23-26 that Matthias was chosen, and numbered with the eleven Apostles, in place of Judas? This would make Paul the thirteenth Apostle.**

We pointed out in our April 4 issue that there were only twelve Apostles of the Lamb, (Rev. 21: 14) and call attention to the fact that the choosing of Matthias was of man, not by Jesus. Jesus previously had bidden the eleven to "tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24: 49). After the reference to casting lots for Matthias, in Acts 1: 23-26, we hear no more of Matthias. The Apostle chosen by Jesus to take the place of Judas, that greatest of the Apostles, Paul, is very much in evidence from the time of his appointment until shortly before his death.

**I understand the Roman Catholics claim that Peter was unmarried. What about the Scripture that says Peter's wife's mother lay sick of a fever?**

Matt. 8: 15 reads, "And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever." Mark and Luke both record the same fact, and finding no scriptural evidence to the contrary we believe Peter was married.

**Why do the Catholics pray to Mary, when we are told in I Tim. 2: 5 "For there is one God, and one mediator between God and man, the man Christ Jesus."**

Those who pray to Mary disregard the teachings of the Apostles, Prophets and Jesus that no one goes to heaven at death, but that all the dead sleep until the resurrection. Jesus said, "Whither I go ye cannot come." "But if I go away I will come again" (John 13: 33, 14: 3). In Eccl. we read, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." "If I wait the grave is mine house." Though the mother of Jesus was a wonderful character, yet she must await the resurrection, with all the faithful band. Jesus is the only one of our race who now has immortality (I Tim. 6: 16).

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Human folly brings its own penalty, right living its own reward.



## FREEDOM from FEAR

*What a promise the Heavenly Father has given to His children! But this assurance does not come to us unqualified, without asking something of us. It is not bestowed upon us unconditionally, as is commonly believed by the religious world, but is a reward for diligent work on our part.*

*Nothing worthwhile is accomplished without preparedness.*

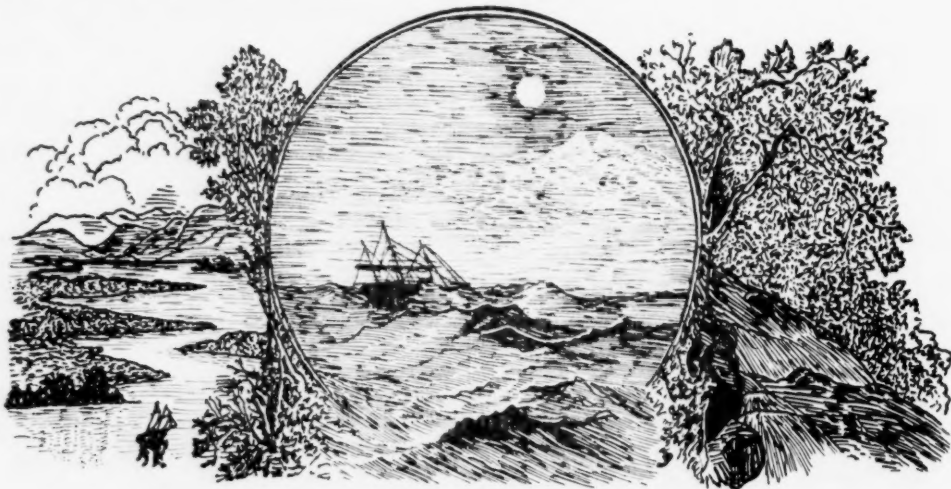
*All will reason that to attain to any position of responsibility or advantage a course of training is absolutely necessary, a preparation must precede any great undertaking; as in the temporal, so in the spiritual.*

*God through the Prophet Jeremiah tells us that "The heart is deceitful above all things and desperately wicked," and again in Matt. 5: 8, He says that it is the pure in heart who shall see God. He requires that we become holy, even as He is holy; thus making a change necessary, that of being made over into new creatures. Therefore the Prophet Job informs us that we must prepare our hearts by putting iniquity far away, by forsaking our evil ways and cleansing from all sin.*

*Not the work of a moment! No, for the All-wise Father commands, "study to show thyself approved unto God." Put forth an earnest effort to please Him, thus placing ourselves in readiness to receive the blessings.*

*Then we can lift up our face without spot, for then we are pure and clean within. Then and only then can we be secure because there is hope, hope of gaining eternal life, the blessed boon promised to all the faithful.*

*May we now, by heeding all our Father's admonitions, prepare for that grand age when we can take our rest in safety.*



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